1: Tessmann--54 E-5 (1904-1909)1913 FH9 Fang FH9

The Groundnut, Arachis hypogaea L.

(Plate 6)

244 The groundnut (owúnó, derived from the stem a wúno = to set, to plant) occupies the third – with the Jaunde the second – rank in the order of the most important food plants. In the Fang region five different varieties are distinguished, of which one, mone owúnó, has again been given up because of its small fruit. Of the remaining four, the following are found together in one and the same field with equal frequency: the upright, more hairy asɔ́mena, which according to Sadebeck (1) is Arachis

1. R. Sadebeck, Die Kulturgewächse der deutschen Kolonien und ihre Erzeugnisse /The Cultivated Plants of the German Colonies and their Products/ (Jena, 1899), p. 230.

asiatica Lour. (it is illustrated by Plate 6), and the low-growing Arachis africana Lour. or var. glabrata D.C. (ebɛ́n, Ntum; ekɔ́b or engɔ́e, Fang. The variety eyɔ́lo (Fang) or evɔ́ɔ́le (Ntum), distinguished by fruit that is thicker and not quite so long, and the variety enɔ́na are likewise sometimes found in the same field.

244 311 Anyone who travels in the land of the Pangwe will immediately recognize how important a role the groundnut has in the agricultural economy of the natives. The only farms that may delight the eye of a European are the groundnut farms. Walking through the cassava and sugar cane plantations, one is afforded no unobstructed over-all view of them, and on the open farms one constantly has to climb over tree trunks that have been left lying around. After passing through these or even through a stretch of dense forest or bush and then coming upon a groundnut plantation, one draws a breath of relief. The wanderer will see the plantation lying before him, framed by the darkness of the forest interspersed with the brighter green of the young maize which is usually planted, along with the groundnut, as a border

1: Tessmann--228 E-5 (1904-1909) 1913 FH9 Fang FH9

285 The second class of baskets displays a variety of braiding elements: one that is flexible and active (braiding strips) (2), forms

2. See the discussion in J. Lehmann, Systematik und geographische Verbreitung der Geflechtsarten /System and Geographic Distribution of Types of Braiding/, Leipzig, 1907.

[13]

the bottom of the basket, and, ascending upward, is tied around the second, stiffer, passive one (braiding strand). /215/ Placed in the form of a spiral, this second element forms the wall of the basket. The sources of the braiding elements are as follows.

285 B24 The active elements are taken from Sarcophrynium stalk strips, Pandanus leaves, or -- this is the predominant source -- the outermost wood layer of the rattan palms. The term for these current today is the collective name nlôñ I, a word derived from the root a lôn "to braid, to twine" (compare a lôn ndâ, "to weave a house together, to build"; a lôn nkôñ', "to weave baskets"), and used at the same time for the "bush rope" obtained from the rattan palms. Formerly, nlôñ designated only the Eremospatha macrocarpa M. et W., which occurs only in the coastal strip west of 11 degrees longitude and in the north or northeast of the Pangwe region. Later, when the Pangwe came south, the term was transferred to the two rattan palms occurring there which are used for the same purpose, namely, Eremospatha tessmannii Becc. (ongôm) and especially Oncocalamus mannii Wendl. (ebôñgôñ Fang, ebôñgôñ Ntum; young, alôñgô). Plate 16, Drawing 1, which is important there (1).

342 B24 1. The rattan palms mentioned, aside from being used in weaving, are also used in the following ways.
1. In house construction: as rough bands, to tie together the framework of the house; as finer bands, to tie together the lathes of the side walls and the raffia leaflets of which the sleeping

1: Tessmann--252 E-5 (1904-1909) 1913 F119 Fang F119

325

trellis is constructed over the smelting box. Smelting requires a number of hours. The very soft iron obtained is pounded to pieces and then forged."
(From Mitteilungen von Forschungsreisenden und Gelehrten aus den deutschen Schutzgebieten /Reports by Explorers and Scholars from the German Protectorates/ by Friedrich von Danckelman, 1890, page 63.

/230/ /Fig. 182 appears here in the original text./

/231/ Now the bellows workers (nlôŋ, -nlô m) put their two tools, which they have brought with them, into position, and in the manner already indicated stick the blast pipe into the furnace in place of the guide rod, so that the funnel-shaped end juts outward about ten to twelve centimeters. Then they arrange the bellows (Drawing 1, g) in such a way that its mouth is from two to three centimeters from the blast pipe and clamp it between two pairs of sticks, called mvɛ̀k (see Fig. 183), which are planted in the ground. This simple arrangement has given rise to the following proverb:

bəkui bo vɛ̀de abɛ̀ŋ o mvɛ̀k .

The Pygmies, they despaired of smelting because (of the) the holding sticks (which they did not know how to attach).
This proverb is said whenever some great enterprise fails because of a trifle.

Now everybody sits down on tree trunks around the furnace. A piece of red-hot charcoal is introduced into the furnace through one of the blast pipes, and then the working of the bellows begins (Fig. 184). This is done in the following manner. First one and then the other hide are alternately pulled up and down by hand, or, if one wants to work at high pressure, both hides are pulled together. This is a strenuous and monotonous job which the natives try to alleviate as much as possible by singing, which is led by the medicine man (in Plate 17, the gentleman to the right with folded arms), by shouting, laughing, talking, and telling stories. Above all, the

551 (something small, delicate on something gigantic, strong) -- file
539 (something that destroys something else) -- man in salt water (unclear, perhaps corresponding to our "cart that is stuck in the mud"). -- One chops off the young leaf tips of the fern (since this is the food of women, it is unsuitable for a man). -- The Solanum puts forth fruit, and the harvester stands ready (sense clear). -- The caterpillars that sit on the trees are ripe for eating, and the mother has a climber who gets them down (this refers to Amwán himself). -- The Musanga has no guy ropes (lianas, and so forth), the Macrolobium no buttress roots. -- Son of one born an Eja.

As one can see, the jocular names, like the drum names
551 (chiefly in the south), are largely taken from a kind of proverbial speech /285/ that alludes to a peculiarity of the bearer; the peculiarity was no longer known in the foregoing case.

Of course, the Whites also have their nicknames; indeed, they are known almost exclusively by these since the natives usually do not know the European names or cannot pronounce them.

To the name given by the father, the father's own name is added. If, for instance, the father is called Esun and the son is called Boka, the complete name of Boka is Boka-Esun, that is, Boka, son of Esun, or -- with a genitive particle -- Boka Bosun(e); if Boka's son is called Ayong, his complete name is Ayong-Boka, etc. (1).

(113)

1. Von Stein (Mitteilungen aus den Schutzgebieten /Reports from the German Protectorates/, Vol. 12, p. 137) says of the Bane (= Bene): "Almost all names are double names, and in sharp contrast to the custom of the Bakoko /Koko/ (should probably read: Basá), the name occupying the second place almost always signifies the mother's name. Only in very exceptional cases does the Bane, if he has an especially famous father, add the baptismal name, if I may use the term, of his father's name. Balingekore thus

means: Balinge, son of Ekore."

551 [113] The custom of the Bane of adding the mother's name to one's own, as reported here, is found also among the Jaunde according to Zenker (Mitteilungen aus den deutschen Schutzgebieten, Vol. 8, p. 50).

Family names in our sense are unknown to the Pangwe. Towards strangers they use the name of the kin group, which is after all to be understood as a "family" in the Pangwe sense; to this, at the same time, is added the name of the mother's familial group. My faithful factotum, Ayong, who has already been presented to the reader in the picture on Plate 3 /Ed., Vol. 1/, would, for instance, introduce himself as follows:

[539] mə nc ayŏn-bokă, mə̄ŋe esăwə̄́n,
I am Ajong-Boka, child (of the family) Essauong,

mone ngə̄́n esatŏp.
child (of a) girl (of the) Essatop.

551 867 To learn this complete name by heart is the child's first task. Once the child can recite it without a mistake, the father, proud of the cleverness of his offspring, proceeds to the further task of acquainting the little one with the names of his grandfather and great-grandfather (naturally on the father's side). Let us again take an example.

The child is called Ndungo, his father Essun, from the Abai family, in other words: ndə̄́ŋgo-esə̄́n, mə̄ŋe abai, etc., Ndungo of Essun from the Abai family. -- "But from whom am I, Essun, descended?" asks the father. "esə̄́n-nzĕma, that is, Essun from Nsema," is the answer. "And from whom is Nsema descended = nzĕma nza?" "nzĕma-ngə̄́." -- The child learns it all very [11] quickly, because as regards its ability to grasp things /286/, the Negro child is far superior to white children. -- The Pangwe, however, does not stop with the grandfather. Each of these black gentlemen has all his ancestors in his head, just like our feudal lords. To be sure, none of them knows more about them than

578 595 publicly, as in the case of the paternal curse, or in the field when the women are among themselves. /293/

769 578 A droll effect is created when the souls are cursed by their descendants. The curse is pronounced at the ancestral feast if it is believed that the souls of the ancestors no longer care about the living, and the curse is also revoked on the same occasion. Although, as ancestors, the souls were more elevated persons who actually cannot be cursed, here is another instance where might comes before right, for after death the souls are powerless on earth, as we know.

578 Finally, there is a belief in secret curses, and thus, if people are constantly unlucky in life, they are sometimes afraid that they are being cursed by this or that person.

The most terrible curse is that which was pronounced by Nzambe (God) upon human beings when they committed the first major offense against his paternal will. As described in Volume II, page 59 /Ed., not translated/, the curse is symbolically erased during the cult celebration.

3. Children's Games (1)

524 [113] 1. See G. Tessmann, "Die Kinderspiele der Pangwe" /The Children's Games of the Pangwe/, in the Baessler-Archiv, Vol. 2, No. 5-6, p. 250. The children's games are discussed there in detail.

I divide children's games into two major classes: the generally imitative games, and the independent games. Of the former I distinguish three groups: first, gymnastic games which imitate the movements of adults (running, sport, and dancing); second, war and hunting games which imitate the main occupations, not to say professions, of adults; and third, all the rest of the imitative games. The independent games, which are on a higher level, I divide again into three groups: first, toy games, that is, games that are played with objects and do not imitate any

D: Tessmann--200 E-5 (1904-1909) 1913 F919 Fang F919

524
113 In Mitteilungen aus den deutschen Schutzgebieten /Reports from the German Protectorates/, Berlin, 1895, Zenker mentions wrestling matches between Jaunde women and girls. I myself have never heard of these.

[1] This group of Beti, or Beti, north of the Sanaga, whom the Ger-
[3] mans--being good linguists--recognized easily by their language, were all those whom the French administration later called by the general name "Sanaga." They included the Tsinga, the Mvele /Mvelle/ (contrary to Nekes' opinion), the Bevek, the Mangisa, the Ngwe, and the Kombe.

[4] What is the origin of these Beti? G. Tessmann thinks that they may
[7] be related to the peoples he has named "Mittelkamerun Bantu /Middle Cameroons Bantu/" (Bafia, Bamum /Bamum/, Tembene, etc.). But he does not confuse the two groups. He believes that the Beti came from the north, where they first lived on the left bank of the M'Bam. Then, pushed by the Baboute, some of them moved to the right bank. He notes that from that point on two tendencies are apparent: Some of the Beti were attracted by the civilization of the northeast (Baboute), others by that of the southeast (Pahouin). Thus the Bevek and the Tangalok (the Pfik and the Fuk) migrated and scattered in a direction that differed from the one taken by groups such as the Bemingo and the Mangisa, who were moving toward the Pahouin. The latter two let themselves be assimilated quite rapidly.

According to G. Tessmann, the Beti are not Pahouin but rather a population encountered by the latter in their migrations. These people were attracted or influenced by the Pahouin and, in turn, influenced the invaders, just as they influenced, or were influenced by, the central Bantu. In the course of influences and counter influences, the intermingling of Pahouin and Beti, as much in culture as in language, has been so great that it is now difficult to untangle the threads of their various ramifications. Some threads have been lost, others broken, and those that remain have taken on a variety of hues.

Lang

[13] Language. See:

Johnston, H.H. A Comparative Study of the Bantu and Semi-Bantu Language (Oxford University Press, Vol. I, 1918, Vol. 2, 1922), Vocabulary No. 216, and his reference to the study by Carl Meinhof, "Die Sprachverhältnisse in Kamerun /Linguistic Relationships in the Cameroons/," Zeitschrift für afrikanische und oceanische Sprachen (Berlin, 1895).

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4: Degas--S S-4 (ca. 1947) 1949 Fi59 Fang Fi59 Beti Yaounde

[5] Fernhungen 1904-1907 /Anthropological Monograph on a West African Negro Tribe; Results of the Lübeck Fang Expedition 1907-1909 and Earlier Research in 1904-1907/ (2 vols.) (Berlin: Wasmuth, 1913), p. 34 (a short vocabulary).

------, "Die Völker und Sprachen Kameruns /The Peoples and Languages of the Cameroons/," Petermanns geographische Mitteilungen, 1910, pp. 180-88.

[6] We wonder whether G. Tessmann knew the following three lines written by von Stein zu Lausnitz: "The Beti language show certain resemblances to those of the Boya and the Bongando of the eastern end of the colony." (1)

[8] 1. von Stein zu Lausnitz, "Eine Erkundungs-Expedition zwischen Wuri und Sanaga /An Exploratory Expedition between the Wuri and the Sanaga/," Deutsches Kolonialblatt, 1908, p. 823.

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Meisel map, GS, Jaunde, April, 1913. /SS/

THE PAHOUIN

[0] [3] It has seemed necessary to us to employ the term "Pahouin," generally used by the French to designate a group of peoples who,

[4] with names beginning either with Eb (Makaa) or with Es (Bamoun).
[5] The Governor General, Coursaris, after carefully surveying the peoples in the vicinity of Yaoundé, where he was administrator, perfected the following table:

And he concluded: "It appears that among the Bati one can also include the Bedjia, the Bevob, the Bemvele, the Djemi, the Ngem, and the Yengelub."

It is impossible to say whether or not this problem will ever be solved, for it becomes more and more complex from decade to decade because of the changes which are taking place, with perhaps increasing speed. We would like future researchers to be aware of its complexity; they should not believe that we have thought to present solutions here.

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Pahouin
Bundja
Kombe

●IB Deutsches Kolonial Lexikon, under the word "Fang."
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THE BUNDJU AND THE KOMBE

[3] Location: 11°25 to 11°30 long.
[0] 4°30 to 4°35 north lat.

We cannot silently skip over these minute groups whose names are known only to administrators working in the region of M'Bam, east of Bafia. As a matter of fact, they are essentially a part of the Beti group.

Physical and Human Geography

[4] Population: Bundju—about 550 inhabitants
Kombe—about 1,126 inhabitants

[3] [8] The Kombe are settled in three villages in the valley of the M'Bam, on the right bank of that river and on the highway from Bafia to Yaoundé, from the 16th kilometer to the 22nd kilometer southeast of Bafia. /Map 2/

The Bundju occupy two villages, also on the vehicular road, southeast of the Kombe but between the M'Bam and the Sanaga rivers. The two villages are separated by a Ngoso village which is wedged in between them. /02/

[3] [0] According to the Moisel map of April, 1913 (GI, Jaunde), these two peoples occupied far greater territories at that time. The Kombe (then known as the Nkombe) were found all the way to the borders of

Bafia-Yambassa
Tsinga - Betsinga

174 The recognized kinship among the various groups clearly permits us to assert that their extraordinary dispersion is quite recent, going back no further than to the historical period when the Tikar and the Bakoko made their last advances and were driven back by the advancing Fulbe. Before that time these peoples probably inhabited the entire plain south of the Nkam. Ndoumba was their most important center.

197 Language. The linguistic unity among the various groups of Bafia and Yangafok confirms our impression. Dialect differences among them are minimal; they all understand each other.

G. Tessmann classifies their language as falling between that of the Benvele and the group of Pahouin languages. As we have already mentioned, a passing observer at Lana, the Reverend Good of the American Mission, noticed a very great similarity between the language spoken there and that of the Bulu in the south.

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•183

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TSINGA - BETSINGA

131 . Widely scattered habitat: 11°20 to 11°30 long. and from south to north: 3°35 to 3°50 north lat. near Yaoundé 4°15 to 4°40 north lat. on the two banks of the Sanaga.

101 Physical and Human Geography. Like the administrator Courmeix in the past, we have grouped together under one term the peoples generally designated as Tsinga, Betsinga, Betchenga, or Batchenga. One name is probably a transformation of another. Since the traditions of the various groups are the same, it seems inappropriate to draw distinctions among them.

361 The Tsinga are so widely dispersed that their territory does not form a unit. They are located on both banks of the Sanaga (there known as

Tsinga - Batsinga

the Betsenga) as far north as its tributary the Makeke and, toward the south, for about a dozen kilometers inland. Another Tsinga zone exists in the northwest on both sides of the M'Bam. Another fairly homogeneous center may be found much farther south, east of Yaoundé. Finally, there are several Tsinga villages just south of the Nyong in the vicinity of the southern road.

It is impossible to calculate the area of their various habitats except near the M'Bam (75 square km.), among the Betsenga of the Sanaga (180 square km.), and for the few purely Tsinga villages east of Yaoundé (189 square km.). Elsewhere these people appear only together with other populations.

The total population comes to 15,502 persons.

Near the M'Bam, as well as on the Sanaga and its little tributaries, the Tsinga are settled in a land of small hills and valleys, on a prairie broken by groves and by clumps of forest. According to their traditions they originally lived north of the Sanaga, but the Bakoko advanced upon them. Many of them crossed the river. It appears that as soon as the Germans came and /87/ stopped the Bakoko, some of the Tsinga returned to the north of the Sanaga. /Map 3 covers p. 66./

Some say that the Tsinga are related to the Ewo, and this statement seems to be confirmed by the similarity between the two languages (See Below) /"Jaunde und seine Bewohner (Sudkamerun)"/Yaoundé and its inhabitants (South Cameroons)/." Koloniale Rundschau, 1912/. See a few words of vocabulary in G. Tessmann's Die Pangwe /The Fang/. Völkerkundliche Monographie eines westafrikanischen Negerstammes. Ergebnisse der Lübecker Pangwe-Expedition 1907-1909 und früherer Forschungen 1904-1907 /Anthropological Monograph on a West African Negro Tribe, Results of the Lübeck Fang Expedition 1907-1909 and Earlier Research in 1904-1907/ (Berlin: Wasmuth, 1913), p. 34, under the name "Beti (Betjenge)," as well as H. H. Johnston, A Comparative Study of the Bantu and Semi-Bantu Languages (Oxford University Press, Vol. I, 1919, Vol. 2, 1922), Vocabulary No. 216, under "Beti (Becenga)."

Demography. Their population balance is favorable; the ratio of births to deaths is + 1.14 percent.

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Tsinga-Bekwarra
Mangisa

113 Von Stein zu Lausnitz. "Eine Erkundungs-Expedition zwischen Wuri und Sanaga /An Exploratory Expedition Between the Wuri and the Sanaga/." Deutsches Kolonialblatt, 1908, pp. 920-23.

MANGISA

131 Location: 11°15 to 11°30 long.
4°15 to 4°30 north lat.

Physical and Human Geography

131 Area: about 316 square km.
61 Population: 14,588 inhabitants
Density: 46.2 per square km.

131 The Mangisa occupy the right bank at the head of the Sanaga, a land of wooded hills.

113 They were probably among the peoples who crossed the Sanaga rather early, for their traditions say that, in later times, when the Eton also crossed the river, they found the Mangisa occupying the territory. /Map 6/ Fairly intensive struggles followed; then the two peoples formed an alliance which enabled them to live in peace side by side.

341 Like the Eton, the agricultural Mangisa live in large villages. Because of the density of the population, the entire /68/ woodland has to a large extent been cleared for their plantations, and palm trees have been planted.

197 But what is the exact origin of the Mangisa?

179 Language. The question has been raised in linguistics.

G. Tessmann has written: "In the classification of the Paleonin tribes of the north, the situation is not yet clear. One thing is certain: all the tribes--at least all those of the northeast--contain a more or less pronounced component derived from the Bati-Mbam. Thus, a few decades ago, the Eton and the Mangisa spoke a pure Bati; they have therefore become Paleoninized only in recent times, at least as regards language (1)."

1. Günter Tessmann, "Die Völker und Sprachen Kameruns /The People and

Indexes	Men	Women
[illegible]	76.2	76.4
[illegible]ental	85.1	84.2
Nasal	83.8	81.6
Cranique	50.8	51.0
Sovergun/7	104.4	102.3

The birth rate is gradually dropping.

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Finally, we must not neglect to mention that at the Musée de l'Homme in Paris there is a film of great ethnographic and artistic

Ewondo

(13) worth on the subject of the "Rite SSO" as it is practiced among the Ewo and the Mengisa. The film was made in an Ewo village in 1955.

THE EWONDO

(8) These people are called Yaoundé (1) by the Europeans, but they call themselves Ewondo.

1. The etymology of this name is given nowhere. According to tradition, the name Ewondo is that of the original ancestor of the people; the prefixes ya, ye, and e occur frequently in Palaïtin languages.

According to Nekes, the name means "peanut"; it would therefore be a nickname, because, they say, "They are as numerous as peanuts."

(3) Location: 10°40 to 11°40 long.
3°10 to 4°55 north lat.

The Ewondo branch on a north-south trail at 10°55 long.
on an east-west trail 10°25 to 10°40 long.
3°10 to 3°25 north lat.

Physical Geography. Area: approximately 4,200 square km.

(33) (37) The territory occupied by the Ewondo is a high plateau broken by little valleys. In its northern section may be found several high hills which divide the waters of the Sanaga Basin from those of the Nyong. The entire territory is within the great forest zone, but much of the land has been cleared because of the density of the population. /71/ The dividing line between forest and prairie runs east to west about 10 kilometers north of Yaoundé.

(33) The river Nyong, at 3°30 north latitude, first borders the Ewondo country north to south and then crosses it from east to west before flowing into the territory of the neighboring Basa. Much further downstream it flows north to south by the settlement of the Evuzok before reaching its mouth at the ocean.

F97 Language. Father Nekes, who is an authority on the subject, was the first to show the very close relationship which exists between the Ewondo language and the languages spoken by the Pahouin of Gabon and of Spanish Guinea, despite the wide Bolo zone that separates them. The people of Gabon and the Ewondo readily understand each other.

Nevertheless, in the same year B. Struck and Nekes pointed out that in the past the Ewondo and the Bane spoke "Ati," and that they only recently adopted the Pahouin language (See Koloniale Rundschau, 1913, p. 220 and H. Nekes, "Jaunde und seine Bewohner (Südkamerun) /Yaoundé and its inhabitants (South Cameroons)/, "Koloniale Rundschau, 1913, p. 469). In 1913, when Father Nekes published his book, Die Sprache der Jaunde in Kamerun /The Language of the Yaunde in the Cameroons/, he actually wrote in his introduction: "The old Ewondo today still speak 'Ati'."

Although the evolution of the language was probably completed under the eyes of Nekes a few years before World War I, at the present time the new language has been adopted entirely.

On this subject see also Gunter Tessmann, Die Pangwe. /The Fang/. Völkerkundliche Monographie eines westafrikanischen Negerstammes. Ergebnisse der Lübecker Pangwe-Expedition 1907-1909 und früherer forschungen 1904-1907 /Anthropological Monograph on a West African Negro Tribe, Results of the Lübeck Fang Expedition 1907-1909 and Earlier Research in 1904-1907/, (Berlin: Wasmuth, 1913), pp. 30-31.

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[41] Physical Anthropology and Demography. The Ewondo are people
[42] of above average height (men 168.4 cm; women 158.6 cm.), fairly
slender, mesocephalic, barely platyrhinian.

[43] Their blood-group ratio is that of typical Negroes:
O: 55.5 percent; A: 16.1 percent; B: 17.4 percent; AB: 11.5 percent; —index $\left[\frac{AA\,AB}{BB\,AB}\right]$: .885.

[44]

Indexes	Men	Women
Cephalic	77.0	77.6
Facial	85.7	85.6
Nasal	82.3	78.2
Cormique	80.5	80.4
Sauvages/T	105.3	104.0 /73/

/Map 5, Ewondo Peoples, facing p. 73./

[45] The population balance is fair, the differential index (ratio of births to deaths) is + 0.2 percent.

[46] A slight increase in the birth rate has been noted; at the same time infant mortality is very low: 3 percent.
The fertility rate is 3.06 pregnancies per woman.

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Michel map, GE, Jaounde.

THE BANE

Location: 15°15 to 15°30 long.
3°45 to 3°30 north lat.

Physical Geography. Area: about 1,736 square km.

The territory of the Bane borders on the Western side of the Ewondo country and stretches north to south from the vicinity of Yaounde to 35 kilometers northeast of Ebolowa and northwest of Sangmelima. The country is located entirely within the forest zone, which is quite thinned out because of the density of population.

At 3°30 north latitude the river Nyong crosses the country from east to west. At that point it is a navigable canal. Further down, the river turns south and marks the boundary between the territories of the Bane and the Ewondo.

Human Geography. Total population: 18,309 inhabitants.

More than half of the total number of inhabitants in Bane territory live in the small area located north of the Nyong, where the population density is 40.1 per square kilometer. South of the Nyong, the density is 14.1 persons per square kilometer. /74/

History. Like their neighbors of the same Fang-Beti family, the Bane lived north of the Sanaga in the past before the last invasion. Their southward migration occurred at about the same time as that of the Ewondo, and was brought about by the same cause. The Bane crossed the Sanaga rather late, and found the Ewondo already settled on the other side. Therefore, they infiltrated little by little from north to south among the people who preceded them /Map 10/ They were not completely pacified until 1897.

At that time they were already situated along one of the principal commercial routes of the south, used to ship from the east many sought-after products, especially ivory.

The Bane are settled in large villages and hamlets. The population in these settlements is no more homogeneous /75/ than the Ewondo's. The major intermixtures are shown on our map.

The road from Yaoundé to Eholowa now crosses the Bane country from north to south. Another road, south of the Nyong, is the terminal point of the trade routes coming from the southeast. Because of these roads and the connection with the railroads at M'Balmayo, all the wealth of this country of great food crops, rich farmlands (cacao and coffee), and forests is easily brought to market.

Language. The subject is discussed in the paragraph on the linguistics of the Ewondo.

Physical Anthropology and Demography. The Bane are of above-average height, fairly slender, mesocephalic, and only slightly platyrrhinian.

Their blood-type ratios are as follows:
O: 49 percent; A: 18 percent; B: 14 percent; AB: 19 percent—index $\left[\frac{A+AB}{B+AB}\right]$: 1.121.

Indexes	Men	Women
Cephalic	77.3	77.0
Facial	81.8	80.8
Nasal	85.2	86.0
Cormique	50.9	51.8
Envergure/T	104.9	103.9

The population balance is stable: the ratio of births to deaths is +0.2. The fertility rate is 4.7 pregnancies per woman. See the studies in physical anthropology in Bulletin de la Société d'Etudes Camerounaises, Nos. 10, 12, 15-16.

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4. Degn--28 S-4 (ca. 1947) 1949 F119 Fang F119 Bane Fong

113 The oldest sketch map on which the Bane are shown is a map without scale, but where the distances are calculated in terms of "hours on foot"; it appears in Von Stein's report entitled "Ueber die geographische Verhältnisse des Bezirkes Lolodorf (Südkamerun Gebiet), speziell die dort wohnenden Volksstämme /The Geographic Relationships of the Lolodorf District (South Cameroons), especially the Resident Tribes/," in Mitteilungen aus den deutschen Schutzgebieten, 1898, pp. 120-41. This report also contains an extensive genealogical table which includes the Bane; ethnographic details on pp. 135-38 should be especially noted.

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Moisel maps, G2, Jaunde, and H 1-2, Kribi.

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THE FONG

131 Location: 11° and 11°15 long.
5°15 north lat.
and 11°30 to 12° long.

101 Physical and Human Geography. The Fong /Fang/ are not all settled in a single area. They constitute a very small population divided into three separate clusters, lined up from west to east; the total area of the different small zones occupied by these settlements is about 1,152 square kilometers, and in the largest and most easterly, the enclaves of Bulu villages are to be found.

101 563 Bertaut has written: "The territory is occupied by Bane and Fong without any geographical unity. Fong, Bulu, and Bane are intermingled, and one passes from a Bane area /76/ to a Fong area without noticing. This situation is the result of a mingling of tribes which must have occurred when the Bane and the Fong, who came from the north, encountered the Fang and the Bulu, who were also not yet permanently settled." (Report of May, 1932)

113 The Fong may be considered the southernmost participants in the recent invasion which brought the Ewondo and the Bane to the south

Fang
Fang

173 of the Nyong. According to their traditions they come from an area north of the Sanaga, as do the other groups which preceded them. They settled in the forest, where there are at present 12, 783 of them (a density of 6.9 persons per square km.).

231 242 The Fong are an agricultural people. They seem to have little inclination to hunt so that their diet consists chiefly of vegetables, although they have a fairly large number of domesticated animals. /Map 11/

141 Physical Anthropology and Demography. Average height: men 169.7 cm.; women 162 cm.

Indexes	Men	Women
Cephalic	80.8	81.5
Nasal	95.21	84.01

163 The population balance is slightly positive, the ratio of birth to deaths being +0.77. The rate of sterility is high, 25.6 percent, but is fortunately compensated for by the fertility rate, 5.3 pregnancies per woman.

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THE FANG, THE MVAE, THE NTUMU

131 Location: $10^{\circ}45$ to $12^{\circ}45$ long. and a few islands between 10° and $10^{\circ}30$ long.

See:

113 Tessmann, Gunter. Die Pangwe /The Fang/. Völkerkundliche Monographie eines westafrikanischen Negerstammes. Ergebnisse der Lübecker Pangwe-Expedition 1907-1909 und früherer Forschungen 1904-1907 /Anthropological Monograph on a West African Negro Tribe, Results of the Lübeck Fang Expedition 1907-1909 and Earlier Research in 1904-1907/ (Berlin: Wasmuth, 1913), pp. 30-31, (short Ntum and Fang vocabularies), and pp. 45-48.

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141 Physical Anthropology and Demography. The Fang are barely above average in height, platyrrhinian, and mesocephalic.

Indexes	Men	Women
Cephalic	77.0	76.6
Facial	83.2	87.0
Nasal	91.3	88.7
Cormique	51.2	50.9
Envergure/T	105.3	103.4

161 Their population balance is hardly favorable. The ratio of births over deaths is + .03 percent.

163 The population is therefore stationary: the rate of sterility is 7 percent; the fertility rate is 3.8 pregnancies per woman.

141 The Mvae are tall and mesocephalic.

Indexes	Men	(measurements of women were not made)
Cephalic	78.8	
Nasal	104.6	
Cormique	50.4	
Envergure/T	103.9	

161 There is a slight rise in population: ratio of births over deaths is + .69 percent.

163 The sterility rate is 15.2 percent; the fertility rate, 4.3 pregnancies per woman.

141 The Ntumu are above average in height, mesocephalic, and platyrrhinian.

Indexes	Men	(measurements of women were not made)
Cephalic	77.4	
Nasal	102.3	
Cormique	50.6	
Envergure/T	101.6	

161 The population balance remains favorable in spite of an extremely
165 high rate of infant mortality, reaching 58.91 percent of children born alive. The ratio of births over deaths is + 1.53 percent.

163 The sterility rate is 12 percent; the fertility rate, 4.6 pregnancies per woman.

113 See G. Olivier, with the collaboration of Drs. Aujoulat, Chabeuf, Chagnoux, André David, and Grenier, "Documents anthropometriques pour servir a l'étude des principales populations du Sud-Cameroun /Anthropometric Documents for a study of the Major Peoples of the South Cameroons/," Bulletin de la Société d'Etudes Camerounaises, No. 15-16 (Sept-Dec. 1946), pp. 48-49 and 62.

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Moisel Map, H 1 and 2, Kribi.

THE BULU

131 The actual Bulu inhabit an area which stretches from east to west
101 in a thin band from 10° to 13°10 longitude and extends from 2°35
to 3°15 north latitude toward the east. Toward the west their villages
[36] only extend along two parallel trails, then go in a single line to within 30 kilometers of the ocean.

North of this horizontal band, in an area which extends from 12° to 12°35 longitude and from 3°35 to 4°30 north latitude, are to be found the Yengono, the Yembama, and the Yelinda. We are including these groups among the Bulu on the authority of their traditions.

133 Physical Geography. The Bulu territory is a huge, very monotonous plateau covered with forest. It is situated at an altitude of 600 to 650 meters on the average, with a few hills rising 150 to 200 meters at most above the rest. The hills are round or conical in shape and generally wooded.

The actual Bulu country (an area of about 9, 936 square km.) is watered, on the one hand, by little tributaries which flow from the left bank of the Nyong and form valleys going from southeast to northwest. In the east the branch called the Zaman flows for 60 kilometers, touches the only trail in the thickness of the forest at a distant spot, and meets the Dja River, a tributary of the Sanga /sic/, beyond 13° longitude.

361 The Yengono, the Yembama, and the Yelinda are settled on a
133 strip of land going from north to south in an area which is part prairie and part forest. From the plain of the Sanaga the country rises gradually, and in the northern part of the Yengono country a chain of hills separates thewaters of the Sanaga and the Nyong basins. The three peoples are settled south of this line in the Nyong Basin

361 The settlements of these peoples vary in appearance. The villages and hamlets of the Yengono, the Yembama, and the Yelinda are located in relatively open country and they stretch out along numerous trails. The Bulu in the south, situated in a land of parallel valleys through which flow the tributaries of the Nyong and by thick forest, can only build their villages along the valleys. This whole area, es-
241 pecially in the Nyong Basin, is very fertile. The natives have fine fields of food crops and many palm trees. Many prosperous enterprises, lumber yards, and fine groves of cacao trees can also be found. /81/[Map 13]

489 All the products are transported to the railroad at M'Balmayo along a large network of roads and the navigable parts of the Nyong.

181 The Bulu are intelligent and hard working, and are capable of becoming excellent craftsmen.

197 Language. We have seen that Father Nekes and G. Tessmann see a very close relationship between the language of the Bulu and that of the Mvele. The Bulu language includes a number of dialects with only slight variants, and falls between the speech of the Ewondo and that of the Gabon Pahouin, which are almost identical.

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Physical Anthropology and Demography

141 Bulu: average height, men 165.4 cm.; women 157.6 cm.

Indexes	Men	Women
Cephalic	77.8	79.2

Facial	86.5	85.1
Nasal	85.7	82.0
Cormique	51.2	52.2
Envergure/T	103.7	102.9

The population is barely increasing: the ratio of births over deaths is + 0.30 percent.

The sterility rate is 7 percent; the fertility rate is 4.12 pregnancies per woman.

Yengono. Sleeping sickness has been rampant in this area in the past but now seems to have been conquered.

Their blood group ratios are as follows:
O: 50.1 percent; A: 15.7 percent; B: 29.5 percent; AB: 4.7 percent; —index $\frac{A+AB}{B+AB}$: 0.59.

The population balance is slightly favorable; the excess of births over deaths is .63 percent.

Sterility rate 9 percent; fertility rate, 3.47 pregnancies per woman.

Yelinda. The population balance is not being maintained; the index of births over deaths is -0.1 percent.

Sterility rate 18 percent; fertility rate, 3.30 pregnancies per woman.

Yembama. Sleeping sickness has been very prevalent among these people, but it is continually decreasing.

The population balance is favorable: the excess of births over death is .72 percent.

The sterility rate is 16 percent; the fertility rate, 3.97 pregnancies per woman. /82/

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THE MVELE

131 Location: 11°40 to 12°10 long.
3°45 to 4°20 north lat. south of the Sanaga River
Also from south to north at 4°20 to 4°35 north lat. and 11°40 long.

133 Physical Geography. Area: 2, 304 square kilometers south of the

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THE YESUM AND THE YEBEKANGA

Location: 11°55 to 12°30 long.
5°05 to 5°35 north lat.

Physical Geography. Area: Yesum: about 1,296 square km.
Yebekanga: about 315 square km.

The country of the Yesum appears on a map as an irregular four-sided figure. The territory stretches through the plain of the Sanaga

174 1. Bertaut, Le droit coutumier des Boulous. Monographie d'une tribu du Sud-Cameroun (The Customary Law of the Bulu. A Monograph Concerning a South Cameroon Tribe)," (Paris, 1935), p. 45.

As for the Yebekanga, the administrator Chauleur says that "it is impossible to show a common origin for the Yebekanga and the Yesum. It seems likely, however, that this tribe climbed from the shores of the Nyong at a fairly recent time." (2)

2. Unpublished report on February 28, 1933. /86/

Here we have grouped the Yesum and the Yebekanga together despite contradictions in our sources. We have done so simply because of the possibility that they migrated in the same direction. According to their accounts, it would seem that their migration took place quite recently, just a few years before the coming of the Europeans. In the course of it they clashed with peoples of the same Pahouin origin who had come from the north about a hundred years ago, and pushed them back toward their present habitats.

161 Demography. The population of the Yesum is decreasing in spite of apparently good conditions. At present the ratio of births to deaths is -2.6 percent.

163 The sterility rate rises as high as 25.53 percent, and the fertility rate is 3.4 pregnancies per woman.

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● 113 Thierry. "Dienstreise nach Esum-Sannaga /Official Trip to Esum-Sanaga/," Deutsches Kolonialblatt, 1903, pp. 521-23.

THE YEKABA

101 Location: 12° to 12°50 long.
5°20 to 5° 45 north lat.

Yekaba Bamvele, Bobili

174 long migration of the Pahouin—although the name "Yalongo" spoken of in their geneologies is reminiscent of the Beti. Once again we are aware of the complexity of the Beti-Pahouin intermixture.

361 491 The villages and huts spread through the bush give an impression of poverty, although in 1903 the Germans noted that the great trade route from Bertoua to Yoko passed through Yekaba territory. /Map 16/ At the present time the whole length of the territory is serviced by the great eastern highway (Yaoundé—Nanga-Eboko—Bertoua).

197 Language. The fact that the Yekaba form part of the Pahouin migration is apparent from G. Tessmann's tribal map, where they are shown in the large Pahouin blot—under the general heading of "Mvele." We will return to this subject later in the chapter on the Bamvele.

161 Demography. The Yekaba are definitely decreasing in number.

165 163 The infant mortality rate among them is 34.3 percent. The sterility rate is 33.93 percent; the fertility rate is 4.3 pregnancies per woman, but with about 10 percent stillbirths.

161 The population balance shows a ratio of -4.4 percent births to deaths.

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Unpublished reports of the administrators Cournarie, Chauleur, Gatau, and Boudineau.

Moisel map, G3, Dume. /88/

THE BAMVELE AND THE BOBILI

131 Location: 12°30 to 13°30 long.
4°35 to 4°50 north lat.

101 On all German maps the people we call Bamvele are designated by the name of Bele (see the Moisel map and Tessmann's tribal map).

197 Language. The linguistic map of G. Tessmann shows without comment, the Yebekolo, under the category of "Mvele."

141 Physical Anthropology and Demography. The average height of the Yebekolo is 165.5; the average cephalic index is 78.8.

143 Their blood-group ratios are as follows:
O: 69.3 percent; A: 13.1 percent; B: 12.1 percent; AB: 5.35 percent; —index $\frac{A+AB}{A+AB}$: 1.197.

165 The extremely high rate of infant mortality (58.64 percent) is due
164 to malaria. The disease is fostered by the marshiness of the region, which is likely to remain a source of sleeping sickness as well.

161 The population balance is stationary; the ratio of births to deaths is + 0.09 percent.

163 The sterility rate is 5 percent; the fertility rate is 3.98 pregnancies per woman.

See:

113 Olivier, G., with the collaboration of Drs. Aujoulat, Chabeuf, Chagnoux, André David, and Greiner, "Documents anthropometriques pour servir a l'étude des principales populations du Sud-Cameroun, /Anthropometric Documents for a Study of the Major Peoples of the South Cameroons/," Bulletin de la Société d'Etudes Camerounaises, No. 15-16 (Sept.-Dec. 1946), p. 65.

Brygoo. "Le nouveau-né et la femme enceinte aux environs d'Ayos /The Newborn Child and the Pregnant Woman in the Vicinity of Ayos/," Bulletin de la Société d'Etudes Camerounaises, No. 21-22 (1948), pp. 49-68.

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Numerous reports in the Archives du Service de Santé /Archives of the Health Service/ from the medical station at Ayos.

Moisel map, G3, Dume

241 fields of peanuts and maintain beautiful palm groves and coffee and cacao plantations.

197 Language. G. Tessmann is no more definite as regards the language of the Omvang than other authors concerning their folk history. His tribal map shows the two Omvang sections stand out clearly on the large Pahouin area /Map 19/ His only comment on the subject is the following: "Probably they should be grouped with the Neo-Bantu, perhaps with the Pahouin, " ("Die Völker und Sprachen Kameruns /The People and Languages of the Cameroons/, " Petermanns geographische Mitteilungen, 1932, p. 190).

164 Demography. The western Omvang have one of the highest incidences of sleeping sickness.

161 Nevertheless, their population balance is slightly favorable; the ratio of births to deaths is + 0.83 percent.

163 The sterility rate is 8 percent; the fertility rate is 3.57 pregnancies per woman.

164 The eastern Omvang also have suffered greatly from sleeping sickness. /93/

161 Their population balance also shows a slight increase; the ratio of births to deaths is 0.92 percent.

163 The sterility rate is 9 percent; the infant mortality rate is very low.

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Unpublished reports of the administrators Bertaut and de Villedeuil in the Archives of the Bureau of Political Affairs /Archives du Bureau des Affaires Politiques/ and in the documents of the S.E.C. /Société d'Etudes Camerounaises/.

Moisel map, G3, Dume.

463 The role of the towns in the external trade of the region is evident, but their role in regional economy is no less essential. In fact, formerly the population had hardly any specialization, because of limited needs: each group was self-sufficient. No division of labor was prescribed aside from the allotment of tasks to men and women. Only smiths possessed a special technique which allowed them to ply a 326 trade. Yet they were not a caste; a smith could ally himself by marriage with any family whatsoever, and a farmer's son might become a smith.

Everyone could extract iron ore, but only a skilled man who had acquired knowledge and magical power could work metal. Professional differentiation is /sic/ obviously still rudimentary. Perhaps it corresponds to a mediocre technological level: the stock of tools is limited—a stone used as an anvil, an iron bar as a hammer, and a bellows as a forge. The smith does not seem to have been the mysterious and awesome figure found in other societies. At most we may believe that there were sexual prohibitions connected with certain phases of his work, which allows us to assume a magical or religious aspect (1).

1. Miss /Mary/ Kingsley, Travels in West Africa, London, 1897; we should note however "an important pottery art, ironwork that deserves particular mention owing to its excellence, a technique for treating latex, an art of plaiting clothes" (in Balandier, "Village fang /Fang Village/," Études centrafricaines, 1951).

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463 The small number of objects in use did not require a real division of labor. A piece of grooved ivory was used for beating bark to soften it for the making of clothes. This technique has evidently disappeared. There /were/ a few potteries; the wooden bowls are now replaced by imported ware. One still fairly often finds calling drums, wooden ladles or spoons carved by artisans, and mortars. Spearheads are currently sold in the markets. Crossbows are less and less used, and hunters make their own nets.

Needs which are now more varied have given rise to /36/ many professional specializations. A few are represented in rural districts,

6: Alexandre and Binet--173 G-5 (1946-1954) 1958 FH9 Fang FH9

113 114 In addition to the works indicated below, the following periodicals, among others, should be referred to:

. . . . . .

Bulletin de la Société d'Études camerounaises, at present the Cameroons section of the I. F. A. N. /Institut Français d'Afrique Noir/. (B. S. E. C.)

. . . . . .

And from the local press, among others:

Radio-Presse du Cameroun: has published stories and, in 1949-50, an open debate upon marriage problems.

. . . . . .

For the Cameroons, the Annual Reports to the League of Nations, then to the United Nations, contain a great deal of material, especially on social, political, and economic development; see also the publications of the O. M. S. /?/

Many of the works mentioned contain bibliographies, in part included below; see particularly Trilles (no. 166), Dugast (no. 133), Balandier (no. 175), Baumann and Westermann (no. 5), Leroi-Gourhan and Poirier (no. 25), Encyclopedie de l'Union française (nos. 37 and 38).

The archives of the colonial government, in the /local/ posts as well as in the political offices of /district/ headquarters, constitute a very rich source, partly exploited for Gabon by Balandier, for the Cameroons by Binet, Madame Dugast, and Sister Marie-André of the Sacred Heart. Further, J. P. Nicolas has microfilmed for the I. F. A. N. /Institut Français d'Afrique Noir/ certain material preserved at Yaoundé. /138/

5. Baumann, H., and Westermann, D. Les peuples et civilisations de l'Afrique /The Peoples and Civilizations of Africa/. Paris, Payot, 1948. 605 pp., ill.

In Baumann's view the "Fan" are a people of Sudanese origin who came from the Upper Sangha and mingled with the Bantu inhabitants of the invaded region; linguistically Bantu; culturally placed in the group of "North Congo peoples."

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13. Compiègne, Marquis de. L'Afrique équatoriale. I. Gabonais, Pahouins, Gallois; II. Okenda, Bangouens, Osyéba. Paris, Plon, 1875. 2 vols. of 360 pp., ill.

Monsieur de Compiègne is ironical about "Duchaillu," the particle of whose name induces in him suspicion of his sincerity. He is mistaken.

17. Du Chaillu. P. Explorations and Adventures in Equatorial Africa. London, John Murray, 1861.

Alongside exaggerations which sometimes come near to being jokes, the book contains very exact and very valuable observations of the Fang invasion.

21. Horn, A. Trader Horn. La Côte-d'Ivoire (sic) aux temps héroïques /The Ivory Coast—sic—in the Heroic Period/. Paris, Stock, 1932. 303 pp.

Old Horn was a much more daring liar than Du Chaillu; nevertheless, his memoirs are interesting just because they are those of a "trader." /139/

25. Leroi-Gourhan, A., and Poirier, J. Ethnologie de l'Union française /Ethnology of the French Union/. Paris, Presses Universitaires de France, 1953.

This has the Fang coming from Bahr-el-Ghazal (following Bowditch, Gautier, and Vallois).

30. Richard-Molard, J. "Groupements ethniques et civilisations nègres d'Afrique /Ethnic Groupings and Negro civilizations of Africa/," Cahiers d'Outre-mer, 1952, no. 17.

A brief and very good analysis of the results of the "ayoï regrouping" movement.

41. Cottes, A. La mission Cottes au Sud-Cameroun (1905-1908). Paris, Leroux, 1911. 254 pp., ill.

Anthropological information and photographs. /140/

46. Grebert, F. Au Gabon /In Gabon/. Paris, Société des Missions évangéliques, 1948. (3rd ed.), 237 pp., ill.

This deals primarily with the Fang of the Ogooué; good illustrations.

48. Largeau, V. Encyclopédie pahouine /Pahouin Encyclopedia/. Paris, E. Leroux, 1911. 700 pp.

In spite of the criticisms of Father Trilles, who accuses Largeau of not knowing the Fang language and of having an uninitiated "boy," the Encyclopédie is still a mine of invaluable information, often more accurate than that of Trilles.

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51. Pedrals, D. P. de. "L'origine des Fang /The Origin of the Fang/," Tropiques, 1952, vol. 50, no. 348.

A version of traditional history collected from prominent persons in the southern Cameroons, some of whom were our own informants. Hard to use because of faulty transcription of certain names.

54. Tessmann, G., and Wasmuth, E. Die Pangwé, Volkerskundische Monographie eines westafrikanisches Negerstammes /The Pangwe, An Ethnological Monograph on a West African Negro People/. Berlin, Hansa verlag für mod. Literatur, 1913. 2 vols., 275 and 402 pp., ill.

The summa on the group as a whole, including "Pahouinized" neighbors. It would be worth translating, even after a half century.

55. Trezenem, Edouard. "Notes ethnographiques sur les tribus Fan du Moyen Ogooué /Ethnographic Notes on the Fang Tribes of the Middle Ogooué/," Journal de la Société des Africanistes, 1936, vol. VI.

One of the best recent works on the Fang of Gabon; unfortunately the transcription of certain words makes them unrecognizable. /141/

68. Good, A. I. Bulu Handbook Supplement. Elat, Halsey Memorial Press, 1934. 131 pp.

The only work to give a glossary of exclamatives, descriptives with ne, which play an important role in the oral literature.

70. Greenberg, J. "Etude sur la classification des langues africaines /A Study of the Classification of African Languages/," B. I. F. A. N. P., vol. XVI, nos. 1-2 (Jan.-April, 1954), pp. 83-142; vol. XVII, nos. 1-2 (Jan.-April, 1955), pp. 59-108. Ill.

There is no specific reference to the Pahouin group, which appears to be included in the Nigero-Congo /language/ family.

71. Guillemin, L. "Le tambour d'appel des Ewondo /The calling drum of the Ewôndo/," B. S. E. C., 1948, nos. 21-22, pp. 69-84.

Indispensable to a study of the nkul; it contains many mindan (indicative) notations, words, and music.

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72. Guthrie, Malcolm. The Classification of Bantu Languages. London, Oxford University Press, 1948.

This classes the Pahouin language in Zone A, Group 60 of Bantu. It ascribes as characteristics the absence of size-gender (inaccurate, for there is Class ô/a for small objects, Class a/me for collectives and for large objects) and the absence of the correlation of gender with idea (inaccurate).

77. Homburger, Lysias. Le langage et les langues /Speech and Language/. Paris, Payot, 1951. 256 pp.

This describes the "leapfrog" advance of the Pahouin. It places their languages in a separate family, close to, but different from, that of the coastal Bantu languages of northern Congo.

78. Homburger, Lysias. Les langues négro-africaines et les peuples qui les parlent /Negro-African Languages and the Peoples Who Speak Them/. Paris, Payot, 1941. 350 pp.

Classes the Pahouin languages in a group intermediate between the Sudanese and Bantu.

79. Lejeune, R.P. /Rev. Father?/. Dictionnaire français-fang, précédé de quelques principes grammaticaux sur cette même langue. Paris, Faivre & Teillard, 1892. 347 pp.

Like nearly all such works of the period this follows too closely the grammar and syntax of French and Latin. /142/

81. Martrou, L. Lexique fân-francais. Paris, Procure générale, n.d.

A "Catholic Fang" transcription which cannot be reproduced on the universal keyboard; it does not give tone levels; has about 3,500 words.

84. Stoll, A. La tonétique des langues bantu et semi-bantu du Cameroun /The Tone System of the Bantu and Semi-Bantu Languages of the Southern Cameroons/. Paris, n.d. Memorandum No. IV of the I.F.A.N. Center, Cameroon, 1955. 172 pp., 2 tabls.

In addition to a new theory of tone levels, this has interesting suggestions about the so and melan rites, with an account of the theory of double symmetry, which is supposed to underlie Pahouin cosmogony.

93. Binet, J. Budgets familiaux des planteurs de cacao au Cameroun /Family Budgets among the Cacao Planters of the Cameroons/.

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Paris, C.S.R.S.O.M., "L'Homme d'outre-mer" series, no. 3, 1956. 154 pp., ill.

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98. Grebert, F. Monographie ethnographique des tribus Fang, Bantous de la forêt du Gabon /Ethnographic Monograph on the Fang Tribes, Bantus of the Gabon Forest/. Geneva. Manuscript, 36 pls., 719 drawings.

This unfortunately unpublished work constitutes the best pictorial representation of the Pahouin peoples. One of the six copies can be consulted in France, at the library of the Evangelical Missions. /143/

109. Bearth. "Le nsig-n'to, ancienne coutume Bane /Nsig-n'to, An Old Bane Custom/," Togo-Cameroun, January, 1930, pp. 313-332, ill.

The high judge nsig-nto was perhaps a high-ranking ngil dignitary.

110. Bertaut, M. Le droit coutumier des Boulou /Customary Law of the Bulu/. Paris, Dornat-Montchrestient, 1935. 308 pp.

In spite of the title this book deals not only with the Bulu but also with their northern neighbors, including the Ewôndo; there is a detailed description of the sô ceremony, a good study of juridical customs and also of living habits.

119. Koch, H. "Le petit bétail chez les Badjoué et Bikélé de Messaména /Small livestock among the Badjue and Bikele of Messamena/," Bulletin de la Société d'Études camerounaises,

This gives concrete examples of the progressive "Pahouinization" of the border tribes (here under Bulu influence). /144/

120. Mba, L. "Essai de droit coutumier pahouin /Essay on Pahouin Customary Law/," Bulletin de la Société de Recherches congolaises, 1938, no. 25, 46 pp.

An interesting essay by one of the Fang political leaders in Gabon.

122. Panyella, A., and Sabater, J. "Esquema de la antroponimia Fang de la Guinea española desde el punto de vista etnologico /Outline of Fang Nomenclature (?) in Spanish Guinea from the Ethnological Point of View/," A.I.E.A., 1955, VIII, no. 34.

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The most recent study of the anthroponymy /nomenclature?/ and rules for name giving; interesting observations on the designation of segments and lineages by the name of a female ancestor.

125. Zoll'Owambe, Ch. "Visage africain d'une coutume indienne et mélanésienne /An African Aspect of a (North American) Indian and Melanesian Custom/," Bulletin de la Société d'Études camerounaises, 1947, nos. 19-20, pp. 55-60.

A description of the bilaba potlatch, somewhat marred by confusions in the translation of salient points.

126. X.... "Tenue de palabre /Discussion Session/," B.S.E.C., 1947, nos. 19-20, pp. 141-146.

An extract from the archives of the Ambam subdivision; observations by Ntumu and Mvae men of standing on marriage customs and their evolution.

133. Dugast, I. "Inventaire ethnique du Sud-Cameroun /Ethnic Inventory of the Southern Cameroons/," Mémoires of the I.F.A.N. (Cameroons Center), "Populations" Series, no. 1, 159 pp., ill.

The most recent synthesis of the subject. It is to be regretted that the same work could not have been done for Gabon and Guinea. /145/

147. Allegret, E. "Les idées religieuses des Fang /The Religious Ideas of the Fang/," Revue d'histoire des Religions, vol. 50, 1904, pp. 214-233.

An interesting note on the religious "defeatism" which the Fang seem to have experienced especially after contact with Europeans.

151. Garnier, C., and Fralon, N. Le fétichisme en Afrique noire /Fetishism in Black Africa/. Paris, Payot, 1951.

Some notes on the rites of the Cameroons Pahouin.

152. Guillemin, R.P. Le rite "ésye." B.S.E.C., 1948, nos. 23-24, p. 71.

An excellent description of a purification rite among the northern tribes. Interesting notes on practices of divination.

153. Jemba Medu. Nnanga Kon. Elat, Halsey Memorial Press, n.d.

This novel, which is unfortunately out of print, is a mine of ethnological and linguistic information. Written in rather archaic and learned language, it is quite difficult to read

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nowadays. It is to be hoped that it will be translated by a Bulu of today.

155. Lavignotte, H. L'évur, croyance des Pahouins du Gabon /The Evur, A Belief of the Pahouin of Gabon/. Paris, Société des Missions évangéliques, 1936. 118 pp.

A very full commentary on ngbwel sorcery and methods of protection against it. /146/

156. Leroux, L. G. "Etude sur le ngil, confrérie fan /A Study of ngil, a Fang confraternity/," Bulletin de la Société de Recherches congolaises, 1925, no. 6.

The author, although thoroughly understanding the judicial and warlike functions of ngil, is in favor of its suppression in the interests of public order.

158. Martrou, L. "L'âme fang après la mort /The Fang Soul after Death/," Anthropos, VI, 1911.

This bears comparison with the traditions collected by Largeau; Martrou knew the country and the language better, but, like Trilles, his interpretation seems at times to be influenced by his preoccupations as a priest.

159. -----. "Les éki des Fang /Fang éki/." Münster. Anthropos, I, 1906.

A good study of prohibitions, though far from exhausting the subject.

161. Nassau. Fetishism in West Africa. New York, Young Peoples' Missionary Movement, 1904.

Little information relative to the Fang; the author knew primarily the coastal populations.

165. Trilles, H. "Proverbes, légendes et contes fang /Fang Proverbs, Legends, and Tales/," Neufchâtel. Bulletin de la Société neufchâteloise de géographie, Vol. XVI, 1905. 247 pp.

Phonetic transcriptions and translations "omitting what is smutty" (sic). In spite of the cuts this is the most complete collection.

166. -----. Le totémisme chez les Fân /Totemism among the Fang/. Münster i. W., Bibliothèque Anthropos, 1912, 653 pp.

This is Father Trilles' magnum opus. As in all his works, there are, along with subtle and accurate observations, somewhat risky generalizations and surprising lacunae, which may come from a certain professional slant. In spite of these, Father Trilles remains the great authority on the Fang.

6:Alexandre and Binet--180 G-5 (1946-1954) 1958 FH9 Fang FH9

113 114 171. Aubame, J. Renaissance gabonaise /Renaissance in Gabon/. Brazzaville, 1947.

A program for clan regrouping of Fang villages put forward by the deputy of the second constituency. /147/

175. Balandier, G. Sociologie actuelle de l'Afrique noire, dynamique des changements sociaux en Afrique centrale /The Contemporary Sociology of Black Africa, The Dynamics of Social Change in Central Africa/. Presses Universitaires de France, 1955, 510 pp.

The first part of this work, which is devoted to the Fang of Gabon, contributes a new explanation of the social malaise afflicting the Fang and of the attempts at social reconstruction based on tribal regrouping and syncretist cults. It is the best book on the Fang since Trilles, Largeau, and Tessmann.

180. Celine, L. F. Voyage au bout de la nuit /Journey to Night's End/. Paris, Denoël, 1932.

The same kind of thing as no. 187 and no. 195.

182. Eza Boto. Ville cruelle /Cruel City/. Paris, Editions africaines, n. d., 219 pp.

A good study of the present younger generation, of the attraction of towns and the fear they inspire, and the conflict between generations.

183. Faure, F. Le diable dans la brousse /The Devil in the Bush/. Paris, Société des Missions évangéliques, "Je sers," 1953. 165 pp.

These edifying tales contain a good deal of information about the social and family organization of the Fang of Gabon.

187. Marie-André du Sacré-Coeur, Sister. La condition humaine en Afrique noire /Man's Fate in Black Africa/, Paris, Grasset, 1953. 260 pp., ill.

Notes on marriage in the southern Cameroons, sometimes a bit farfetched. /148/

191. Mongo Beti. Le pauvre Christ de Bomba /The Poor Christ of Bomba/. Paris, R. Laffont, 1956. 370 pp.

A novel concerned with the consequences of Roman Catholic mission activity; often unjust, but indispensable for an understanding of the most recent developments.

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193. Oyono, F. Le vieux nègre et la médaille /The Old Negro and the Medal/. Paris, Julliard, 1957. 209 pp.

Oyono belongs to the tradition of the mvet players, satirical story-tellers, always harsh and often unjust.

195. Schweitzer, A. A l'orée de la forêt vierge /On the Edge of the Virgin Forest/. Paris, Payot, 1929. 231 pp.

Interesting though rather abbreviated comments on the social disorganization of the Pahouin of the Ogooué and of their reactions to culture contact.

196. X....Ekomi, histoire d'un petit Pahouin racontée par lui-même aux enfants d'Europe /Ekomi, The Tale of a Little Pahouin boy, Told by Himself to European Children/. Paris, Société des Missions évangéliques, 1921.

Conveys a moral.

7:Trilles--120 M-5 (1893-1912) 1912 FH9 Fang FH9

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